SANTHAL WOMEN: A PHILOSOPHICAL INVESTIGATION TOWARDS SUSTAINABLE JHARKHAND IN THE PRESENT CONTEXT OF DUMKA AND DHANBAD DISTRICT.

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INTRODUCTION

Since the origin of human civilization, communities have been trying to bear their distinctive cultural identity and conscious effort is being applied to save its identity. Similarly, diversities are found among a heterogeneous group of people around the globe in the form of cultural variation.

Due to the Urge of Modernization, Globalization is bringing the traditional indigenous culture and Settled Morphology and their Ecological identity towards Door of Abolition.
We understand the need for changes and modifications due to modernization. But the need and the value of tribal culture is of utmost importance to protect our environment even in the geopolitical field because their touch on the environment is very polite and sustainable.

Today climate change is emerging as a reality, these indigenous people are eager to give up their low carbon lifestyle and join the bandwagon of consumerism. Thus, when more than half of the human civilization is rapidly moving towards meeting their global needs, these indigenous people help in the reduction of environmental disaster by adopting an organic way of life

Over the centuries, the Adivasi people cleared areas of forest, established villages and prepared cultivable fields in cooperation with each other. The different communities governed their villages and had a symbiotic relationship with the land, calling it their ‘Mother Nature.’ The families regarded themselves as the land usufructs of the land, and not the owners.

It has been observed that there is a shift from modernist, competitive and catching up the orientation of the first generation of feminists to a more holistic, nutrient and non-duality perspective emerging from recent thinkers of feminism.

This research may prove to be an important contribution an area of highlighting the ecofeminist approach towards these indigenous tribes of Jharkhand of Dumka and Dhanbad District. This will highlight the stewardship approach of safeguarding the mother Earth by adopting various sustainable practices in the town of industrialisation. This may lead to a radical approach to understanding the modern development project inclusive of poor and deprived communities. This may create awareness in most of the urban settled civilisation towards protecting the ecosystem both its biotic and abiotic component explain Vedas. Referring to the Vedic concept *Vasudhaiva Kutumbakam which* is a Sanskrit phrase explains that the whole world is one single family. It includes both flora and Fauna, and it is a small world that is tightly knit.

We have observed that women in tribal villages channel their energy and become guardians of the forest and wildlife protection. They also play a vital role in their social economic and religious areas of life to sustain their family.
We need to understand how these tribal women are associated with their ecosystem and what are their various claims over the same. In the light of this research, First, we need to understand the existing Santhal Tribe and their relation with forest in the context of socio-economic and legal aspects.
Secondly, this paper will be dealing with various laws and a blend of forest tradition to understand their social economic and religious empowerment. Finally, we look towards understanding various hindrances governing the Santhal tribes in Dumka and Dhanbad District. We aim at finding a problem-solving model to safeguard the rights and to propose sustainable development initiatives.

Some questions are to be answered Is a woman born or does one become a woman? Were women being always been burdened through History by iniquitous norms and rules history when surplus accumulation did not form the basis of social order?

The answer may be traced to two-grade social movements of the century, feminism and ecology. They have raised issues of various kinds which have questioned the norms or dogmas on political and Policymakers.

This paper will move towards plugging the Gap around the tribal woman of Jharkhand especially the Santhal tribe of Dumka and Dhanbad district who are directly or indirectly Caught in or affected by this disturbance, vulnerable aspect about basic amenities of life.

The research area will be in Jharkhand State, which is located towards the eastern parts of India and has a maximum population of Tribal. Dumka and Dhanbad districts are among the twenty-four districts in the state that have a Sizeable tribal population and large schedule area.

These tribal communities represent different socio-economic, educational and religious development. We will be looking forward to various Central and State Governments Programmes implemented for the development of tribal and analysing extent of its reach.
It has been traced that the woman of the Santhal tribe had to go long way to attain empowerment in the economic, social and cultural fields.
Various philosophical questions are looked forward towards the overall development of tribal women. First, it has been observed that in rural areas tribal women are generally not taken seriously to change their socio-economic status, Santhal women look forward to development not welfare, empowerment in society not assistance in their work. Social Justice. The Study will explore the rights of tribal women, steps to improve their education, health status and meet the challenges of the world.

November 15, 2000, was the day when The state of Jharkhand was carved out of Southern Bihar. Jharkhand was essentially a tribal state. It is rich in mineral sources and has sound agricultural potential. These potential have been a major development in various debates in Jharkhand from the time of its inception. This state has mining potential and agricultural potential that has led to various models of development.

Leadership positions have been predominantly in the hand of Men and this has been seen in the Tribal Leadership as well- especially positions related to land governance. Women have been often exempted from attending court, due to some custom preclude that stops women from appearing in public, and land disputes are often settled by a village assembly, in which women cannot participate.

It has been observed that women typically avoid bringing land matters to the formal justice system due to its convolution and failure to provide assistance. Women lack awareness of any avenues for justice, and if they do try to demand their land rights, the likelihood of a backlash from the community is high.

Studies have shown that Tribal women in Jharkhand face abhorrent amounts of gender-based violence. Ostracism, verbal abuse, physical assault, and rape are far too commonplace. This violence often used to obstruct women from owning land, regularly goes unreported because cultural norms allow offenders to evade guilt. The problems here are profound and multi-faceted, calling for a comprehensive solution.

The study is confined to the two districts namely **Dumka and Dhanbad of Jharkhand state**. It was conducted among Santhal tribal women of the area of study. The research design will be both descriptive and exploratory. Tribal households from the selected villages will form the universe of study. A multistage sampling process will be adopted to select the sample size from the **Dumka and Dhanbad District** The selection will be done with the help of purposive random sampling. Tools that may be used for the collection of data will be from the field of study was an in-depth interview (I.D.I.), case studies.

The present study concerns the cultural heritage of the present status of sacred groves everywhere is a matter of deep concern as they are gradually declining and disappearing from the lap of forest cover in Jharkhand. Given this, and due to the failure of pure legal protective measures in guaranteeing conservation, it has become imperative to search for alternative solutions based on indigenous knowledge of people.

Therefore, there is an urgent need not only to protect sacred groves but also to revive and re-invent such traditional practices of nature conservation and environmental management. Santhal a Sacred Grove can be defined as a micro ecological zone of both

biological and cultural diversity including land, water and air, which is preserved through religious beliefs, practices, sentiments, sanctions and/or taboos of the micro or ethnic community Santhal Tribes for its dedication to the Goddess of the green wallet (grove) who is assumed to grant rewards if she is worshipped by offering scarifies of plant or animals·

Like the ancient oral tradition of Vedic India, the Santhals too nursed and preserved the inextricable link between cultural and biological diversity in the domain of traditional knowledge of the indigenous society of Jharkhand which is transmitted orally from their ancestors for centuries.

In all these respects a tribal community like the santal tribe is far more balanced and developed to shoot the eco-systems of Jharkhandi society linked to ecology and livelihood of the human society in great ethical order for their greater significance and responsibility.

Thus, the purpose of writing this paper is to bring the attention of the public domain to the present pitiable conditions of these sacred groves and provide an academic platform to stakeholders such as academician, scholars, bureaucrats, civil society and corporate sectors representatives to discuss, deliberate and contribute an idea for the alternative natural management and reminding traditional tips to restore and retain the values of this cultural and indigenous skill system for the biospheres of Jharkhand.

Preliminary Review of Literature

The literature review will start from the Dumka district of Jharkhand and move on the Dhanbad district focussing on the Tribal Woman of Santhal Tribe and the examine the laws that govern forest land in Jharkhand. We will also read anthropological studies on the history of tribal communities in the State as well as philosophical studies that explore the contexts which support or constrain women's lives. This close reading may help us theoretically to understand and foreground the relationship between Women and land rights.

Key Informant Interviews: Our initial plan is to conduct focus group discussions with women belonging to different religions and tribes across each administrative division. However, due to Covid 19, we might have to conduct personal telephonic interviews with women and with other stakeholders such as advocates, community leaders, elected representatives, revenue officials and CSO leaders. While a semi-structured set of questions will guide our discussions, we also keep some space to pursue any interesting comments that may come up.

In our interviews with community women, our focus will be to listen to their experiences, their voices, and their perceptions and aspirations.

The interviews with traditional leaders (referred to as Gram Pradhans) will explore societal perceptions and provisions in customary laws affecting women's land ownership, as well as the difficulties women face while accessing services from land administration officials.

Primary Literature

A primary source of literature, provides first-hand evidence about an event, object, person, or work of art. Primary sources include historical and legal documents, eyewitness accounts, and results of experiments, statistical data, pieces of creative writing, audio and video recordings, speeches, and art objects. Interviews, surveys, fieldwork, and Internet communications via email, blogs, listservs, and newsgroups are also primary sources. In the natural and social sciences, primary sources are often empirical studies (research where an experiment was performed or a direct observation was made).

The results of empirical studies are typically found in scholarly articles or papers delivered at conferences. . Many scholarly journals in the sciences and social sciences include primary source articles where the authors report on research they have undertaken. A primary source of literature, provides first-hand evidence about an event, object, person, or work of art. Primary sources include historical and legal documents, eyewitness accounts, and results of experiments, statistical data, pieces of creative writing, audio and video recordings, speeches, and art objects. Interviews, surveys, fieldwork, and Internet communications via email, blogs, listservs, and newsgroups are also primary sources. In the natural and social sciences, primary sources are often empirical studies (research where an experiment was performed or a direct observation was made). The results of empirical studies are typically found in scholarly articles or papers delivered at conferences. . Many scholarly journals in the sciences and social sciences include primary source articles where the authors report on research they have undertaken. A primary source of literature, provides first-hand evidence about an event, object, person, or work of art. Primary sources include historical and legal documents, eyewitness accounts, and results of experiments, statistical data, pieces of creative writing, audio and video recordings, speeches, and art objects. Interviews, surveys, fieldwork, and Internet communications via email, blogs, listservs, and newsgroups are also primary sources. In the natural and social sciences, primary sources are often empirical studies (research where an experiment was performed or a direct observation was made) The results of empirical studies are typically found in scholarly articles or papers delivered at conferences. Many scholarly journals in the sciences and social sciences include primary source articles where the authors report on research they have undertaken

A primary source of literature, provides first-hand evidence about an event on development projects of Districts of Jharkhand.

Primary sources include historical and legal documents and various Reports on Santhal Tribe. The primary sources will be :

Journal Of India

- https://journalsofindia.com/vasudhaiva-kutumbakam/
- .https://vaniquotes.org/wiki/In_the_Bhagavad-
- https://www.academia.edu/search?q=BUDDHISM%20AND%20WOMEN%20EMPOWERMENT

- https://www.slideshare.net/PRIAIndia/women-and-multiple-vulnerabilities-in-area-of-unrest-key-issues-and-challenges-of-tribal-women-in-dumka-and-jamtara-district-of-jharkhand-india
- Women and Multiple Vulnerabilities in Area of Unrest: Key Issues and Challenges of Tribal Women in Dumka and Jamtara District of Jharkhand, India
- https://dashboards.sdgindex.org/chapters

This will include interviews, surveys, fieldwork, and Internet communications via email, blogs. In the natural and social sciences, primary sources are often empirical studies.

Secondary Literature

Secondary literature consists of interpretations and evaluations of various research articles and books on the various tribal community that are derived from or refer to the primary source literature. Examples include review articles (such as meta-analysis and systematic reviews) and reference works.

- Geographical Study of Socio- Economic Changes of Santhal Tribe of Jharkhand, Dr. Dildar Hussain
- Gender equality and ancient Indian culture: A study
- Santal Pargana Mein Bhumi Qanoon (Land laws in Santal Pargana). Jamtara, Jharkhand: Santal Education Institute.
- Woman and multiple vulnerabilities in an area of unrest: key issue and challenges of tribal woman in Dumka and Jamtara district of Jharkhand.

Statement of the Problem

The mentality of the people of urban Indian society regarding the tribal people is very low and demeaning that does not require a huge knowledge to understand this. It should be mentioned here that they are considered primitive, barbarian, savage, wild, silly etc.

History Speaks about the Santhal Rebellion during 1855-1856 that gave rise to a separate Santhal regime, this was the time when there was a gap created between Urban and Tribal Communities.

This has given the tribal population a sense of incompetence and unworthiness. The oppressed exploited and deprived poor tribal believe that the urban population would never consider them as humans with equal rights. Their culture is depleting day by day due to poverty even their identity is in danger.

The problem that will be discussed in this research needs insight and is multifaced, which requires a comprehensive solution. We need to address the acute needs of tribal women because legal and political reform can be a long process.

We will be looking into the problem of displacement and finding the root cause to save the migration of this organic community.

Current challenging issues for ecology and green vegetation in Jharkhand

Jharkhand is the land of forest and has successfully maintained its forest cover over the past decade. The total forest cover has been increasing since the inception of the state. Although we have lost some of its precious greenery since its formation. But it is important to bridge the gap between development and sustainable practices to safeguard these forest.

There have been several projects launched to secure the forest resource of this area but unfortunately, the entire face of this land has been crushed by ruthless crushers in the heart of this mountain. The supreme court of India has strictly warned against deforestation by the corporates and nexus of govt. Agencies declared the forest as a human entity. Hundred and Thousand mining industry and their operation with highly

explosive blasting have created around spheres of dust and noises in the dens of Rajmahal hills. The human-caused barren land and wasteland of Jharkhand is at the stage of decaying their entire entity in the heart of Jharkhand. The canopy of natural resource management can prepare so many mangroves that to the extent can relieve the scarce of green patches of forest cover. Thus, the verdant vista of vegetation has been grown by the mangroves to replace the compensation of sacred groves cannot be able to maintain the green resources and ecology of the pasture of Jharkhand.

Though ancient people of India established sound socio-cultural practices epitomizing in the conservation of biological and genetic diversity, in recent times, this has been forgotten or ignored in the name of elusive development. To restore and conserve the sacred groves which are going to be barren and drying out or on the verge of ruthless motion. The govt. of India has to rationalize its policy frame to see the regional problems of the socio-ecological system of the Santhal Parganas division particularly and Jharkhand in general where the indigenous communities are struggling hard to compete with their basic needs of day to day life.

To protect the ecosystem of the state, the horrible question is this the regional system of self-management for an extremely valuable source of environmental information that allows indigenous or other isolated native communities to protect and preserve their way of life is very far off the decisions by the top officers of the govt. who were ignorant of the local decision-making process of agriculture, hunting and gathering, nutrition and food preparation, resource management, education and health as well as social economic and political organization. The various religious philosophies of these tribes that have a rich contribution to the conservation of forest, bio-diversity and land escapes by promulgating customary norms, practices and beliefs have been ignored and forgotten in the frame of orthodoxies rather go with the modern techniques in the name of industry and development. So it has been a great challenge for the indigenous people to compete with their lives without their lifeline of biodiversity and forest cover.

The Jharkhand has a long tradition of prudent use and wise conservation of all resources that are useful to people. Thus, it is a great challenge to search for a method for conservation of these green resources after the depletion of sacred groves usually dedicated to a local deity. It has been also a means of biodiversity conservation traditionally. Not only that these groves can be considered the ancient equivalent of

natural sanctuaries where all forms of living creatures are given protection by a deity.

The region is rich in water resources which are in the form of managed ponds derelict water bodies, rivulets, perennial rivers, thermal springs, artesian wells which have been providing their income-generating avenues but artificial water management has hampered the traditional tributaries of Jharkhand. Not only that the traditional current of the perennial rivers has been chalked out and disturbed the entire agriculture outputs of the indigenous communities.

Santhal community is known for its rich animal bio-diversity and is registered to have the maximum number of livestock. Among the livestock cow, buffalo, goat, sheep, poultry, pig etc. but many coal mines limited is working here and disturbing their large chunk of fodders due to the operation of hundred and thousand stone quarry in the range of Raajmahal hills. These coal mines are the major coal production centre which has a great impact upon the local flora and fauna and deteriorated the quality of air water and soil in the region.

Objective Of the proposed Research Study

Condition of a tribal woman affected by various developmental models that have neglected with regards to their basic amenities such as health, education and social status. Analysing the legal and social barriers in prohibiting the access of these services to the tribal woman.

Understanding the necessity of environmental interaction between tribal and Non Tribal women of Dumka and Dhanbad district.

A central issue is the right of women to land and forests. For Ecological and social stability it is important that women should be guaranteed access and control over the natural resource which has already been argued by a number of scholars. In order to achieve the objectivity of ensuring that social rights to a tribal woman can only be found in non-patriarchy, communitarian route to save mother nature.
Working on the objectivity for a woman's empowerment can be understood from the concept of ecofeminism showcased by Vandana Shiva's work on environmental protection.

Research Questions-

1. How did Santhal become the link of humans and nature?
2. What are the challenging hindrances for these Sacred Groves?
3. How were the sacred groves inspired to become the thrust area of ecology and livelihood of Jharkhand?
4. Whether there is any impact of sacred groves to win the new thrust of people?
5. What are the actionable suggestion to solve these problems?

6.To search out a micro level analysis to gain insight into the sacred groves that represents the vast oral heritage and culture of indigenous society.
7.To find out current challenges that are distorting the face of sacred groves, a great blow to the ecology and green vegetation of Jharkhand.

8.To know the impact of the face of development on this sacred groves.

Limitations Of Study

1. The precision of the study depends upon the accuracy and reliability of data and their sources and methodological approach followed. All the studies are subjected to errors and a few limitations.

   The finding of the present study is subjected to the following limitations:

   - The study area is confined to a rural tribal village in the Dumka and Dhanbad District. Thus the results of the study may be applicable only to a similar kind of situation analysis.
   - The study pertain to the economic year 2022-2023.The result may not be valid for over a longer period of time due to dynamic socio-economic condition in this study area.

Though ancient people of India established sound socio-cultural practices epitomizing in the conservation of biological and genetic diversity, in recent times, this has been forgotten or ignored in the name of elusive development. In order to restore and conserve the sacred groves which are going to be barren and drying out or on the verge of ruthless motion. The govt. of India has to rationalize its policy frame to see the regional problems of the socio-ecological system of the Santhal Parganas division, particularly in Jharkhand where these tribals are not able to meet their basic needs.

To protect the ecosystem of the state, the horrible question is this the regional system of self-management for an extremely valuable source of environmental information that allows tribal to protect and preserve their way of life.

Tentative Scheme of Chapterisation

1: First Chapter: Historical Status of Women in Santhal Tribe

In this chapter, the research will start with finding the status of women in the Tribal community of Jharkhand. The historical significance of the Santhal Tribe. The focus will be on finding the relevance of facts and figures pertaining to the tribal community and its multi-dimensional aspect. We will try to understand in this chapter not how the problem of women in tribal areas is different from that of urban areas. This chapter may look into the economic, social and educational status of women in the Santhal Tribe.

2: Second Chapter: Analyzing Interactions: Women and Ecosystem with reference to Birhor Tribe of Saranda Sal forests.

In this chapter, we will look into the Overall interaction between the woman and the ecosystem of various communities of the world. Further, we will find how sometimes women interact with their ecosystem to make it more sustainable in reference to the **Birhor Tribe of Saranda Sal forests of West Singhbhum District.** The method in this chapter may include a sampling of various women of the different villages in the Dumka and Dhanbad region. Some interviews may be conducted with different administration to understand how well the woman contribute towards finding environmental Solution.

Third Chapter: -Barriers to Women in Protecting the Environment

In this chapter, the research will move towards perceiving barriers that may be causing hindrance in Tribal woman's development. These barriers can be community barriers, delivery system barriers, due to lack of Government aid. Understanding these barriers is of utmost importance. Understanding the limitations of women towards the protection of the environment in the District of Dumka and Dhanbad.

Fourth Chapter: Development Scheme in Santhal Tribe of Dumka and Dhanbad Villages.

This chapter will discuss the key development schemes initiated by central and state governments pertaining to tribal women. The focus will be on the development of health services, educational services and basic amenities. This chapter will showcase the importance of the development of this tribal community and its national and global significance towards the non-dual aspect of the world. Highlighting the developmental issues may create an awareness to the urban women or urban community to take some organic steps towards building a healthy world.

Fifth Chapter: Eco Feminism Tool towards Jharkhand Sustainability

Moving forward in this chapter the highlight will be on the various sustainable practices or finding a tool to solve the problem of environmental degradation. Ecofeminism or stewardship can act as a tool for sustainable development. Analyzing ecofeminism and the various advocates of ecofeminism will be a roadmap for finding sustainable practices in Jharkhand. Bringing the concept of ecofeminism to solve the problem of environment and development can be traced from various environmental movements around the world.

Conclusion

From the overall analysis, we can conclude that the study area of Jharkhand is heavily poverty-stricken and there is high inter-village variation of it. But it should be noted that most of the families are below the poverty line and the level of empowerment is also very low, despite high inter-village variation. So, overall development for all sections of society including women needs to be prioritized.

While evaluating the figures Of human development indicators, results are extremely lower for women, which could be due to discrimination in occupation, education and lack of either healthcare facilities or awareness. These areas need special attention for the desired welfare of the whole population of the area.

The discussion made here indicates that empowerment requires the full participation of those who are empowered in the formulation, implementation and evaluation of the action strategies. Hence any strategy for women's empowerment must aim at creating the power among men and women to collaborate with each other in order to achieve their fullest potentials as human beings which must lead both the sexes to enjoy freedom with dignity.

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